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Apostolic Missions:

The Gospel
for
Every Creature.

By JOSEPH ANGUS, D.D.

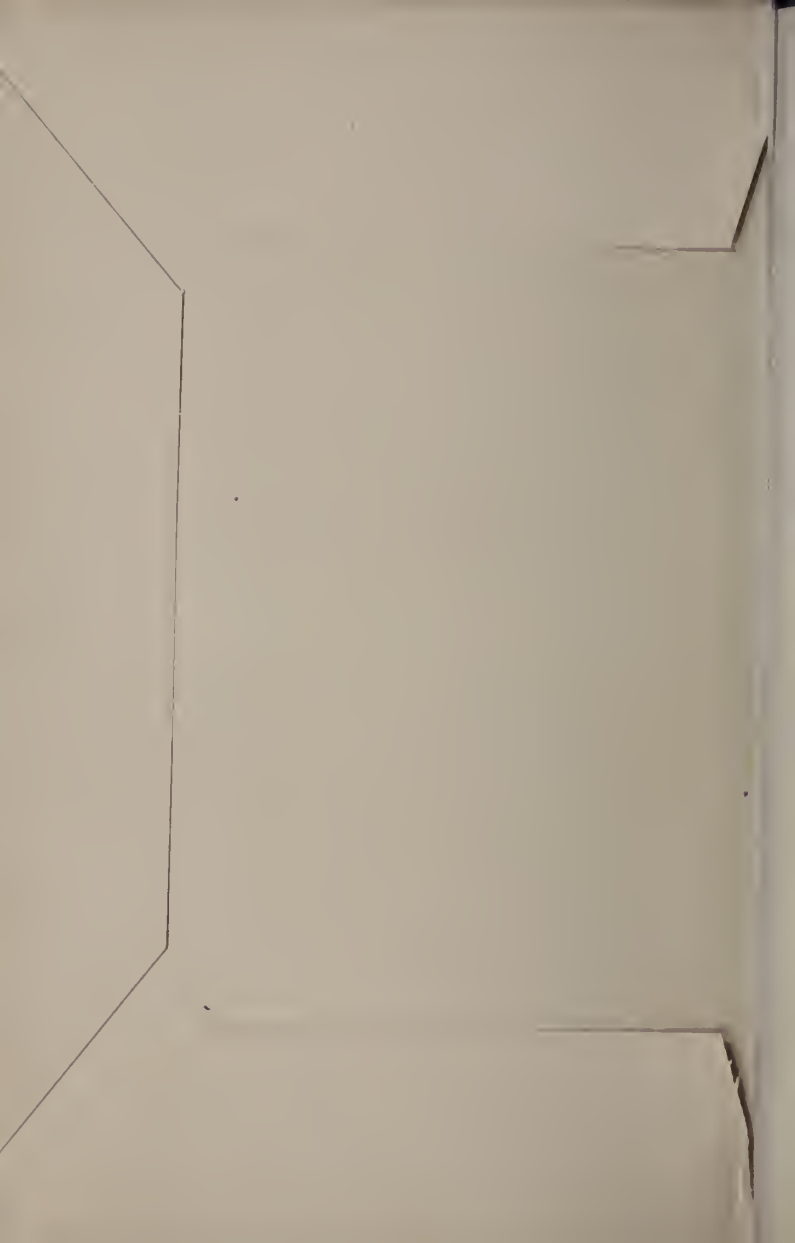


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APOSTOLIC MISSIONS :

The Gospel for Every Creature.

A Sermon

FIRST PREACHED BEFORE THE BAPTIST MISSIONARY
SOCIETY, APRIL 26TH, 1871.

*A NEW EDITION, WITH FACTS BROUGHT DOWN TO
THE CENTENARY YEAR OF THE BEGINNING OF
ENGLISH MODERN MISSIONARY SOCIETIES, 1862.*

BY

JOSEPH ANGUS, M.A., D.D.

WITH A PREFACE

BY

ARTHUR T. PIERSON, D.D.



LONDON :

JAMES NISBET & CO., 21 BERNERS STREET, W.

TO ALL WHO LOVE THE LORD JESUS CHRIST
IN SINCERITY
AND ESPECIALLY TO
THE GREAT MISSIONARY SOCIETIES OF EUROPE AND
AMERICA
THE FOLLOWING PAGES ARE INSCRIBED.

INTRODUCTORY NOTE.



A GOOD word has permanent value. "A word fitly spoken"—literally, "on its wheels"—"is like apples of gold set in framework of silver."

The discourse which follows is a message on wheels, and ought to run round the world. Though first delivered twenty years ago, it is no less adapted to the wants of the present day than it was for the time when it was originally constructed. In fact, it will perhaps stir and arouse the Church of God more effectively, as this new century of modern Missions is opening, than it could when the interest

felt in a World's evangelization was less extensive and less intense, and when the openings for Mission work were far less numerous and clamorous.

At my earnest solicitation, Dr. Angus now reprints this vigorous address. It impresses me as one of the boldest, wisest, strongest appeals for immediate and world-wide evangelization I have ever read. Years ago it sounded its clarion-call, and the echo of its trumpet-peal is now heard wherever Missions to the heathen are planned and undertaken. So far as I know, it was this address from which was drawn the motto of this new crusade: **THE WORLD FOR CHRIST IN OUR GENERATION!** May the Great Head of the missionary host use the new and louder repetition of this trumpet-blast to set the whole army of the Lord moving in a mighty assault on every fortress of

the devil! May the venerable and distinguished Author of this pamphlet yet live to see the Church preaching to every creature the Gospel he loves!

ARTHUR T. PIERSON.



The Gospel for Every Creature.



"And he said unto them, Go ye into all the world, and preach the Gospel to every creature."—MARK xvi. 15.

IT is a hundred years since the revival of the spirit of Missions. At the close of the last century, amid the din and bloodshed of an earlier French Revolution, Dr. Carey was publishing his first translation of the New Testament into one of the languages of Bengal. After seven years of apparently fruitless labour, he had begun to desecrate the water of the Ganges by the baptism of his first convert. In the same year Dr. Vanderkemp reached the Cape, and began Missions in Africa. It is only a century since ; and now the Bible has been translated for the first time into more than a hundred and fifty languages, spoken by more than half the globe. Three thousand missionary evangelists are now

labouring among the heathen. More than thirty thousand native preachers and teachers have been raised up through their toils, and native Church-members are counted by hundreds of thousands. There are still found men who ask tauntingly for evidence of our success, and yet I venture to affirm that as mighty a work has been done in these last hundred years as in any hundred since the beginning of the Gospel : while in *Biblical Translation* as much has been done in this century, to give the Bible to the world, as was done in the eighteen centuries that preceded it — Pentecost included !

Cheering as this success and these labours seem, they have not kept pace either with the march of Providence or with the needs of the world. Knowledge and commerce and material civilization, the bounties and the openings of Providence have all multiplied faster than our Missions. When Carey began his work India was closed to the Gospel, as was nearly all *Asia*. Over *Africa* there brooded a darkness which made even its geography a mystery.

Europe was everywhere under the power of the man of sin, or its Churches frowned upon all evangelical labour. Within living memory, India and China, Turkey and Egypt, Burmah and Persia, have all become open. *Africa* has been traversed from end to end; and as to *Europe*, there are two Baptist Churches in Madrid, and dozens of Protestant Churches in Italy, while the Gospel is now preached again "at Rome also"—the Gospel that is "the power of God unto salvation to every one that believeth." The march of Providence, I repeat, has outstripped the progress of the Church.

Or, if that march be measured by other standards than the number of open doors, it is no less striking. When Franklin, the American printer and statesman, proposed for his wife, her mother objected to the marriage, because there were already two presses in America, and she thought there was not room for a third. It is little more than a century since, and there are now *ten thousand* printing *offices* in that country alone. To reach that Continent required

as many weeks as now it takes days. Only thirty years ago to cross from the Atlantic to the Pacific was a six months' journey, perilous and toilsome in the extreme: now it is pleasantly done between Monday morning and Saturday night! Any man who has to travel much will save ten weeks out of every twelve; and if he were to spend his life in travelling, the facilities of travel would practically multiply his years five-fold. Half-a-century of life spent in travel would now effect as much as two centuries and a half a hundred years ago! In 1871 I read in S. Francisco what had been written that morning near Sedan, seven thousand miles away; and most marvellous, perhaps, of all, I reached that city within a month of leaving home, by the gentlest touch of human hands controlling iron and steam—forces that are among the mightiest that men wield. Yet within eighty years the man who spoke of "steam waggons" was deemed insane, and was helped only because "his invention," it was said, "could do no harm, and might lead to something useful." So it is with everything.

The human eye can now see through space, millions of miles farther than it could even when we were born. The three thousand or four thousand fixed stars which the Apostles saw are now known to be six or seven millions. The yearly income of England is six or eight times larger than at the beginning of the century, and has trebled within thirty years. The effect of all this is that, for openings of Providence, for facilities of usefulness, for material strength and resources, this year of grace 1892 is much further beyond the year 1800 than are the missionary labours of this year beyond the labours of our fathers. The march, the bounty of Providence, has outstripped us all.

You will readily gather from these remarks what the feelings are in which we ought to indulge : devout thankfulness and as devout discontent.

Our labours have been " more abundant," the results are highly encouraging, and yet comparatively very little has been done. It is in this spirit I desire for a few

moments to discuss the subject of Missions, under the twofold division of—(1) The work itself; and (2) The extent to which we are to prosecute it. We are to preach the Gospel—that is our *work*, and we are to preach it to every creature, to all creation, as the word is also rendered—that is the *limit* of our work. May the Good Spirit Himself help us to understand and to observe both parts of this command!

I. *Our Work*.—We are to preach the Gospel.

The Gospel! In an important sense, it *is* as old as creation! From the very first, men knew of a Divine law, fixing distinctions between right and wrong. Their sinfulness and guilt, atonement through vicarious suffering, God's free and yet righteous mercy, the obligation and the efficacy of prayer, the necessity of holiness—all were revealed. But now these truths are set forth with new proofs, are enforced by new motives, amid stronger light, and for a wider audience.

This Gospel we may describe in various

ways. It is a threefold message — of repentance and remission of sins through our Lord—of personal holiness, and of the work of the Spirit whereby the new life is begun and perfected—of blessedness for all who love and serve God. Forgiveness, holiness, blessedness ! What more can we need ? Or it is a twofold message—Christ's work for us, in living and dying and pleading and reigning ; and Christ's work in us beginning in grace and ending in glory. Or it is a single message—of Christ as crucified, the true Revealer of the Divine holiness and love, the Redeemer and Comforter, and Pattern and Sanctifier of us all. This Gospel—at once a threefold, and a twofold, and a single message—Christ came to found, even more than to teach. Yet it is the Gospel *He* taught, as it is the Gospel His Apostles taught. So mighty did it prove, that the most successful preacher of the Apostolic age resolved, as much, perhaps, from experience as from direct inspiration, to know nothing among men, save Jesus Christ as crucified — the power and the wisdom of God.

And this Gospel we are to preach. The

words that describe our duty in this respect are all of them suggestive. The *first* of them is the one used in this passage—We are to proclaim it as heralds ; not making our message, but carrying it and announcing it with boldness and authority. Sixty times in the New Testament is this word found. Everywhere it describes the bearing of men who feel that they are speaking in God's name. A *second* word, translated in the same way, means "to talk." It is applied to the easy conversational method adopted by our Lord, and to the somewhat exaggerated sayings of the woman of Samaria. It describes a gift of priceless value—the power of readily introducing and speaking of religious themes. A *third* word means "to reason," "to discuss." It is the word used to describe Paul's discourses : and it was preaching of this kind that he continued at Troas till midnight : as it was under such preaching Felix trembled. The *fourth*, and one of the commonest words of all, translated "preach," means to announce "glad tidings." More than fifty

times this word is used. It forms the glory of the new Dispensation—that “the poor have the Gospel preached to them.” This is the thought that justifies the outburst of the Prophet—“How beautiful upon the mountains are the feet of them that preach the Gospel of peace.” “Blessed [happy] are the poor in spirit,” is the first word of our Saviour’s longest discourse, and it is the word that is found oftenest there.

We are to be heralds, and talkers, and reasoners, and publishers of good things.

Constantly connected with these terms which are all translated “preach,” are other three. One means to “testify, or bear witness”—from Scripture, and especially from our own experience; another means “to teach”; and a third “to exhort, or entreat.” Thus, at Pentecost, Peter testified and exhorted, saying, “Save yourselves from this untoward generation.” Thus, Christ sent His disciples to teach all nations: thus, the Apostles ceased not to teach and preach Jesus Christ; the word suggesting that the truths which we an-

nounce, we are also to explain and apply. Thus also, wherever Paul went, he exhorted and entreated: his own summary of his ministry is, "As we go, we beseech men in Christ's stead, Be ye reconciled unto God."

Here, then, we have in brief the inspired description of our calling. We are to proclaim the truth with the authority of ambassadors and in God's name; we are to announce it in quiet talk; we are to enforce it by argument, by explanations, by appeals to what we have ourselves felt, by earnest entreaty. There is a preaching that never speaks with authority, but questions and doubts on all things. There is a preaching that never reasons, but is always dogmatic or emotional. There is a preaching that never "talks," but is ever stilted and formal. There is a preaching that is cold discussion, or bare announcement, and never entreats. Apostolic preaching was a combination of all these processes, saturated with prayers and tears.

These statements of the work of Christian

evangelists are, I hope, familiar to us all. It is part of their glory that they contain nothing new ; and yet they rebuke theories and practices which are found on all sides. They tell us that it is the Gospel we are to preach ; not science, or art, or ethical duties ; not what we think on public questions, or even on subordinate points of theology, but what we know of essential truth. This Gospel we are to preach, not to discover, or to manufacture, or to excogitate from our own consciousness. We are to preach the Gospel ; not become pastors of the Churches which our preaching may form ; not exhibit a gorgeous ritual, or repeat a solemn litany. We are simply to preach it, as men who feel its power, are convinced of its truth, and know that they have a Divine authority for all they are saying. To this work we are to restrict ourselves when carrying out our Lord's commission. This is the command that is embalmed in the tenderest feelings of true disciples ; the one legacy which, besides His peace and the promise of His presence, He bequeathed to His Church until He come again.

2. But the second part of my theme may create difficulty. The words of the text not only tell us what our work is, but what its limits are ; to *what extent we are to prosecute it* : "To every creature," "to all creation" is this Gospel to be preached. "In Jerusalem and Judæa, in Samaria, and to the ends of the earth," is the inspired description of the duty as defined in the Acts ; and in thirty years after the death of our Lord, it had been preached, as the Apostle expresses it in the Colossians, "to every creature, 'in the whole creation,' under heaven."

The words are addressed to the Apostles, "the eleven" : but to the Apostles as the representatives of the entire Church ; for it is a duty in which all share. It was in the spirit of this command that Andrew found Peter, as Philip found Nathaniel, preached Christ to him, and brought him to Jesus. It was in the spirit of this command that the woman of Sychar went and told, in the fulness of her heart, of Him who seemed the Christ, and through her talk multitudes

believed. It was in obedience to it that the members of the Church at Jerusalem, when scattered by persecution, all except the Apostles, went "everywhere preaching the Word." Hence, Apostles welcomed all fellow-helpers, men and women, in the patience and kingdom of Christ. Hence, the Thessalonian Church earned the high praise that they were "ensamples," a model Church to all that believed ; for from them sounded out the Word of the Lord through all the region beyond them. A common duty !

The only other peculiarity that needs notice, is that the form of the command, as given in Matthew, shows by the very expression that this work of preaching the Gospel to every creature belongs to each age. It is not done once for all. It has to be done again and again. The Church of each generation redeemed by the same blood, renewed and blessed by the same Spirit, has practically the same honour and responsibility : the honour of making known to the world of each generation "the manifold wisdom " and mercy of God.

Here, then, is our work, and here its limits. The Christians of each age are to give the Gospel to the people of that age. Every Christian is to tell the "good news" to every one he can reach; and Christians collectively are to tell it, if they can, to all the world. Till this is done we are not free from obligation; and if any of the millions we can reach perish unwarned and unbidden, we divide with them the guilt of their ruin. "Many have not the knowledge of God. I speak it," says the Apostle, "to your shame."

The Gospel for every creature! Can we give it? Is it possible for the age to tell to the age, for the Church to tell to the world the glad tidings of the kingdom? In ten or twenty years can repentance and remission of sins be preached through Christ to all nations?

I believe that they can. The Christians of the nineteenth century are more able to preach the Gospel to the whole world than the Christians of the first century were to preach it to the world of their day. If so,

the duty is binding, and the precept of the text is a literal command, a summons claiming obedience from us all.

Carefully mark once more what the duty is, and how, in the light of the Gospels and of the Acts, it is to be fulfilled. In the three years of our Lord's ministry He travelled three times over Galilee. Three times He travelled through Judæa and visited Jerusalem. He preached for weeks at Capernaum, His home, and a border town where many were coming and going. Six months He laboured in Peræa; twice at least He was in Samaria. Twice He sent out disciples—the Twelve, the Seventy; and in all these districts there were believers—hundreds of them, though no Church was yet formed. Such was His three years' work—an itinerant home ministry—among, perhaps, three millions of people.

In five-and-twenty years Paul travelled three times over a great part of Asia Minor and Europe. Twice he was kept as prisoner for two years, at Cæsarea and at Rome, preaching to all who came to him

and especially to successive soldiers to whom he was chained. At one place he wintered ; at another he spent a year and a half ; at a third two whole years, "So that all they that dwelt in Asia heard the word of the Lord Jesus." The charm of each scene of labour was an open door and many adversaries. If Churches were formed, he encouraged others from among the Churches themselves to take the oversight of them, sending written instructions for their government. Those instructions are now the inspired hand-books, which we give in a printed form to our converts, and which are, under God, the means of the growth and permanence of our societies. This missionary rented buildings and used the houses of those who were disposed to receive him. He took nothing of the Gentiles, *i.e.*, of the unconverted ; but gratefully acknowledged the gifts of all fellow-Christians who ministered to his necessities, and yet was ready to work with his own hands, that he might preach a free Gospel, and maintain his character for disinterested independence. In this

spirit he travelled from Jerusalem even unto Illyricum, fully preaching by his life and by his words the Gospel of Christ. Fellow-helpers he found or made wherever he went ; so that within thirty years after the Ascension, the sound of the voice of the first preachers—the *music* of their message as the terms imply—had gone out into all the earth, and their words to the end of the world. And I believe it demonstrable that with Apostles, Messengers of the Churches, Missionaries, as we call them, of a like spirit, we are able to do for our world, in the way of preaching, more than Paul and the Apostles did for the world of their day.

To the extent of our ability we are to preach it, and we *can preach it to all*. Take the least favourable case. Suppose that this work is to be done by members of Churches in Christendom only, *i.e.*, in Europe and America. We might need fifty thousand preachers, and their support might amount to fifteen million pounds a year for ten years. In that time and by

such an agency the Gospel might be preached, and preached repeatedly, to every man and woman and child on earth !

It seems a great company—fifty thousand preachers. And yet the number is less than ten per cent. of our Baptist Evangelical Church Members in Great Britain and her Colonies. Two out of every hundred members of Baptist Churches alone in Great Britain and America would yield more than we need. While if Britain and America and Protestant Europe were to combine, our fifty thousand would mean one Christian worker out of every three hundred Church members only. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number of men fell on each side in the great American war, to set free three or four millions of slaves. Five hundred years ago the Crusades had cost more lives, and they sought to win from men well nigh as chivalrous as the invaders a material Jerusalem and an earthly “sovereignty.”

And cannot fifty thousand redeemed men be found to win back the world to Jesus Christ? Have our hymns no meaning?

“O send *ten thousand* heralds forth,
From east to west, from south to north,
To blow the trump of Jubilee,
And peace proclaim from sea to sea.”

It seems a great sum—a hundred and fifty millions in ten years. Yet it is only a pound a year from each member of the Baptist, Congregational, Methodist and Presbyterian Churches of Europe and America. England alone spends as much (within ten or twenty millions) *every year* on intoxicating drinks; and the blessings of civil government, imperial and local, cost Britain every year more than two-thirds of the amount. The Crimean war cost a hundred millions; the American war more than ten times as much. An annual tax of ninepence in the pound on the taxable income of Great Britain alone would yield the fifteen millions we need. Nay, more; it would be easy to find ten thousand professing Christians who could give it all!

Looking only at men and money, is it not self-evident that it *can* be done?

But, in fact, the process is less costly than I have supposed. In America and England, and generally on the continent of Europe, the Gospel might be preached—fully and tenderly—without much more cost than the loving personal labours of our Church members. In India there are, say, one hundred and fifty millions of heathen. Suppose that we could send out at once three thousand men, who should each spend a couple of years in learning one language or more, and go for eight years or ten of work. They might gather around them, or get from existing Churches, three thousand more—plain men or women, competent to preach the Gospel with tenderness and power. And then in ten years the Gospel might be preached, and preached repeatedly, to all India. The entire cost of such an agency for ten years, and for six thousand agents, need not amount to fifteen millions. Five thousand men sent in the same way to China, might, in the same time, evangelize the whole country. It can be done.

I have not forgotten the difficulties of all kinds that surround this enterprise—travel, health, unknown regions—barbarous tribes, the great wrath of one who perceives that his time is short. I know, or can imagine, them all. But I venture to say that, whatever these difficulties, they would be overcome if English national honour were at stake; if diamond-beds or gold-fields of sufficient value had been discovered—nay, if even a Nile were to be traced and mapped. Is there a part of the earth that Englishmen could not penetrate, *for a consideration?* And shall Christ's command, and the world's needs, fail to move? I repeat it—*It can be done!*

The recommendations of some such plan, so simple and comprehensive—the preaching of the Gospel, and *nothing more*, to every creature, and *nothing less*—are clear and decisive.

There is, first of all, the Divine command and the Divine example. Education is of value; so is the relief of distress; the alleviation of suffering; so are canals, and

railroads, and commerce—the implements of a material civilization. We honour them all; but they are most honoured when made subservient to the Gospel. When the blessed God stepped forth from His place, as philanthropist,* He gave His law, and prophets, and sent His Son. And now all the improvement He works begins in human hearts, and is to spread from within outwardly till all is renewed. There are, be assured, profound reasons, as there is a Divine command, to justify the announcement that the preaching of the Gospel is the first business of the Christian Church.

Some such comprehensive plan, moreover, will have the advantage of proving to the world that we believe what we profess, viz., that the Gospel is God's remedy for human misery and sinfulness, and that it is the Church's honour to make it known. Every one sees that our present agencies, with their million a year, for the evangelization of eight hundred millions of people, do not *mean business*; and there is, in con-

* Tit. iii. 4.

sequence, widespread infidelity in relation to the Gospel and in relation to the sincerity of the Christian Church herself. . . . What an answer it would be to Rationalism, and Secularism, and Sectarianism, and Popery, and Infidelity in all their forms; and what a healthy confirmation of our own faith, if the Evangelical Churches of Christendom were to resolve, in God's strength, to preach the Gospel to every creature! It would be the fitting reply at once to Papal Infallibility and to Rationalistic unbelief.

And how our work would simplify and extend if we confined it to this business of preaching the Gospel. Many men would be found, of every class and of various social positions, competent to do this work, but not competent to become pastors, and not caring to take upon them the business-labours of many modern missionaries—good men, full of faith, and of the Holy Ghost. Nay, might not our best men—our laymen and pastors—whether young or old, be prepared to give five years or ten, or parts of every year, to this specific

work, who are not prepared to become missionaries for life, in the common meaning of the term?

What enormous anxieties would be spared us in connection with mission-buildings, and churches, and schools—the dead weight of many existing agencies. All these things would come in time, but they would come independently of those who make it their business to preach the Gospel. Churches would be formed by thousands; but they would be left to their New Testament, and to native pastors, being commended, not selfishly, but from enlightened conviction, “to God and to the word of His grace.” A freer Christian life might be the result of such an arrangement; but the life would be more true, more natural, and, I believe, more abiding.

And what a blessing would it be to the heathen to find hundreds of men in their country all preaching substantially the same Gospel, and all pointing for details of spiritual and ecclesiastical life to the same book!

It can be done. It is our duty to do it, and there will be blessing even in the attempt. Yes, you say, in the attempt, but in anything besides? Can we, without miracles, hope that men will believe? Is a message of human sinfulness, of Divine mercy, and of holiness—in one word, of Christ, and of Christ as crucified for us—likely to win men who have grown old in sin? Must we not rather keep to our schools and be content to elevate men by the gradual training of a few in each generation, till, centuries hence, the whole are trained? I think not. The contempt of the foolishness of preaching has not yet died out. Signs, miracles, are still deemed essential. Wisdom, education, is still sought for, as the precursor of the Gospel or its substitute. Yet is the Gospel more than a sign. It is *power* itself, and the power of God; and more than wisdom—the wisdom of God. Miracles have their place in introducing a new revelation, but they are not needed to justify us in preaching the Gospel, nor were they the means of the repentance and faith of the first

converts. The truths we have to preach—man's guilt, God's free and righteous mercy, the necessity of holiness—still appeal to men's consciences and hearts, as they did at Jerusalem and at Corinth; the preaching is still followed by "greater things" than Christ Himself wrought; and, in short, the message of the Cross, delivered as it ought to be, with prayer and tears, is still the power of God; and our strength is in proclaiming it. Some will not believe, but multitudes will; and we shall have discharged our conscience and have obeyed our Lord. There will be a blessing in the attempt, and in *much besides*.

This, then, is the conclusion to which I come. If the Christian Church will give itself to this business of preaching the Gospel, it has wealth enough and men enough to preach it, in the next fifteen or twenty years, to every creature. All we need is a "willing mind"—a Pentecostal spirit of prayer, and faith and zeal. Only *expect* what God promises to give, only *attempt* what God bids you to do, and the thing will be done.

But we are here to-day as a single Society—what can we do? Does not this appeal address itself to the entire Church—to the dozen tribes of Israel, and not to what is in England one of the least of the tribes? No doubt it does address itself to all, but none the less to us. It was one of the least of the tribes that God honoured most of all. What you can do in this business depends entirely on what God disposes you to do; on what, speaking from the human side, you will do. Were any one of our larger religious denominations the only Christians on earth, I believe they would have men and wealth sufficient to meet this call. But I am asking less at your hands. We are honoured with common privileges and with common work. *Do your share.* Fifty thousand men means, if you are alone, a tenth of your entire membership; and £15,000,000 means an average of £30 every member. If you work with American Baptists, one member in every seventy-five, and £4 from every member will suffice. If you divide the work and the cost among the fifteen

or twenty million Christians connected with our five largest Missionary Societies, one member out of every three hundred, and £1 a year on the average from each member will more than do it all ! *Do your share.*

The Divine method of Missions has been briefly marked out. Work to this model ; make the preaching of the Gospel to every creature your ambition, your passion, as it was Paul's. Begin with your children and your friends. Continue in your business that you may have the more to give. Take it up as work, not as play.

If to-morrow our Committee were to resolve to help no pastors and aid no buildings, but restrict themselves and their agents to the double duty of preaching Christ to those who have never heard His name, and of giving His Word to the Church and to the world, they would make less change in their plans and organization than any Society I know. This is largely their method now. Help them to keep to it and to carry it through. Let *their*

resolution be to have hundreds of missionary evangelists with simple work, requiring few, though noble qualifications—love, insight, faith. And let *our* resolution be to give, not single guineas, but fives, tens, and hundreds—sums we think we *can ill spare*; and let *all* give. *And soon*—the Lord hasten it!—"His way will be known on earth, and His saving health among all nations."

And yet it is not so much men we need, or money! Not so much demonstrations of the sufficiency of our wealth and numbers. What we most need in order to use the wealth we have and to send the men is a heart of warmer love—still greater tenderness and simplicity, more faith and more prayer; in short, the Holy Spirit in us and with us. All I have said on the power of preaching takes as granted that it is not we who speak, but God who speaks by us. The consciousness, the temper, and the reality of a Divine presence—is not this the great need of us all?

Yet is it less accessible than the men or the money? Nay, it is more accessible

than either, and the only thing needed for the acquiring of both. If God give us the Spirit—and can we doubt His willingness?—nothing else essential will be withheld!



STATISTICAL FACTS.

I. NUMBERS.

BAPTISTS.	Ministers and Missionaries.	Members or Communicants.
British Empire, Colonies, and Missions	2,853 ...	505,090
America and Foreign States	25,005 ...	3,281,500
Total (a) ..	<u>27,858</u> ...	<u>3,786,590</u>

CONGREGATIONALISTS.	Ministers and Missionaries.	Members or Communicants.
Great Britain (b)	2,722 ...	360,000
America (c)	4,640 ..	492,000
Total	<u>7,362</u>	<u>852,000</u>

EPISCOPALIAN CHURCH.	Benefices.	Sittings.
England (d)	14,250 ...	6,250,000
Ireland	1,210 ...	602,300
America	4,163 (Members)	1,650,000
Total ...	<u>19,623</u>	<u>7,502,300</u>

(a) "Baptist Handbook," 1892. "The Congregational Handbook" (Boston) for 1891 gives American Baptists as a million more.

(b) "Whitaker's Almanac," 1892. A very inadequate view of the influence and working power of the body.

(c) "The Congregationalist Handbook" (Boston) for 1891.

(d) This seems the simplest way of giving an idea of the strength of the Episcopal Church. The ministers are much more numerous than the benefices, and the nominal members than the sittings. See "Whitaker's Almanac" p. 236.

I. NUMBERS—*continued.*

PRESBYTERIAN.	Ministers.	Communicants.
United Kingdom, Colonies, and Missions ...	5,510 ...	1,418,000
European Continent ...	5,527 ...	469,000
America	11,918 ...	1,561,000
	<hr/>	<hr/>
Total (e) ...	22,955	3,448,000
	<hr/>	<hr/>
WESLEYAN AND OTHER METHODISTS.	Ministers.	Communicants.
Great Britain, Colonies, &c. (7 bodies)...	7,285 ...	1,362,000
America (14 bodies) ...	31,365 ...	4,983,000
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Total (f) ...	38,650	6,345,000
	<hr/>	<hr/>
Grand Total (about)	120,000	23,000,000
	<hr/>	<hr/>

The number of Communicants is equally divided between Europe and America.

It will be gathered from this list that in these five denominations there are upwards of 15,000,000 of Church members who are pledged to the spread of the Gospel of Jesus Christ, with seven or eight millions more who are equally pledged as members of Episcopal Churches.

(e) From "Reports of General Presbyterian Council," sent by Rev. Dr. Mathews.

(f) From "The Wesleyan Methodist Calendar," sent by Major Smith.

II. WEALTH.

In all money calculations in the *Sermon and Notes* the amounts are in Pounds sterling. If multiplied by five, they give the amounts in Dollars.

Since modern Missions began in 1792, the wealth of England has enormously increased. Ninepence in the pound from income-tax payers alone would now yield £15,000,000 a year. We spend each year on our army and navy £35,000,000. We spent last year on drink £140,000,000.

Our yearly contributions for foreign Missions amount to £1,300,000. (g)

In 1850 the communicants of Evangelical Churches in America were worth £200,000,000; in 1880 they were worth £1,800,000,000.

The Americans spend on drink £200,000,000 a year; on tobacco, £120,000,000 a year; on jewellery, £110,000,000.

Their yearly contributions for foreign Missions amount to £1,400,000. (h)

Looking at our numbers and wealth, am I wrong in affirming that the Christian Churches of Europe and America alone have men enough and money enough to do all I have described in *a fraction of the time* I have assigned for the accomplishment of this great and blessed work?

(g) See *Church Missionary Intelligencer*, Jan., 1892, p. 64.

(h) See "Report of the Centenary Conference on Missions," ii. 502, 534.









